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FLASH = BACK

PRESERVING THE PAST FOR THE FUTURE

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Preserving the Past for the Future

FLASHBACK

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THE FIRST BAPTIST CHURCH

Organized In Washington County

by Lloyd O. Warren

While researching Baptist history in the northwest Arkansas area, a brief reference to a "White River Church in Washington County" was found which indicated the existence of a Baptist church in the year 1830. (History of Arkansas Baptists, 1948 p. 125) This date was approximately a year earlier than any other known for a Baptist church in Washington County. Until recently, documentary proof that the "White River" church existed had not been found. Through a chain of fortuitous events, a copy of the minutes of this church from 1830-49 was made available to the writer. These minutes had been in the custody of descendants of William Ingram, a minister and former resident of Washington County. The minute book for approximately 60 years had been held by Ingram family members living in Oregon and California. In 1984 the book was returned to the custody of Omer Ingram of Springdale who generously made it available to this writer.

The minute book includes Books 1, 2 and 3 of the original church documents. In September 1888, Evans Atwood, recognizing the fragility of the old records, copied them by hand. His penmanship was excellent and the legibility of the century-old writing is good. Evans Atwood joined the Shiloh Regular Baptist Church (Springdale) in April 1851. During the Civil War he was a physician and officer in the Army, CSA. He was captured early in the war and was held prisoner for four years. At the close of the war he returned to Shiloh and renewed his service to the Shiloh Baptist Church which continued for many years. (FLASHBACK 18(1):15; 8(4):11; 13(3):29.

The minutes have been copied and filed in Special Collections, University of Arkansas Library.

ollowing is a summary of the early history of the church. (The reader is forewarned that the name of the church was to become the West Fork Baptist Church of Christ, the name officially adopted in November 1836. The name did not refer to the village of West Fork, rather to the West Fork of the White River.) The minutes of the organizational meeting read as follows:

Arkansas Territory, Washington County, August 3, 1830. This will certify to all whom it may concern, the undersigned met on the Middle Fork of White River and agreed to become a constituted church, and being examined by the presbytery, and thought to be orderly, was constituted by Elders Samuel Wheat and Deacon John Wood on the general principles of the Regular Baptist Order.

Elder Samuel Wheat
Deacon John Wood

The Constituents

John Wood
Eli Bloyd
Samuel Wheat
Isham Wood
Margaret Wood
Hannah Maxwell
Mary Bloyd

The newly constituted church formulated an eleven-part statement of the Articles of Faith (principles) and Rules of Decorum by which all business actions would be done in order. As one might expect, both documents were subject to revision (and challenges) as the church carried out its commitment to its creed. After undergoing

several reviews during intervening years, the church, in April 1837 reconsidered her Articles of Faith and voted to replace them with the "Abstract of Faith of the Spoon River Association of Regular Baptists of Illinois", and to revise her rules of decorum. Elder James E. Mayfield, who joined the church in 1837, appears to have been a leader in these actions. James E. Mayfield was a minister to several churches in northwest Arkansas, as well as a teacher in the schools of the area.

As was typical of the time, the church scheduled services once each month. The church met at the home of one of its members and did so for many years before constructing a building near West Fork in which to worship. Some of the homes in which services were held included that of Deacon John Wood who owned land near Sulphur City and where the church seemed to have met consistently through the first part of 1831; a brother Gages', and David Standley's home on Richland (Creek) and others.

n early January 1832, the church received a petition from "Brethren at War Eagle" to meet with them on the second Saaturday in February 1832. This request was honored by sending Young Lamar, Eli Bloyd, John Wood and Samuel Wheat as delegates. This presumably was for the organization of a church at War Eagle.

At first there does not appear to have been regularly elected pastoral leadership for the church. For the most part, a moderator was elected from those present for each business session. The first communion service of record was held in May 1831. Eli Bloyd and John Wood were appointed to "prepare the elements." In February 1833 the church "called on Brother Jackson and Brother Lamar to attend on this church as pastors." The church later agreed to "commune" twice a year. Of particular significance, the

church voted in August 1831 to "send a corresponding letter to an associational meeting Sept. 3, 1831." This association is not named. In September 1832, the church petitioned to be released from its associational ties in order to associate with its sister churches of Washington County. This was the beginning of the Washington Association of Regular Baptists although their constitution was not adopted until the November 1837 meeting at Concord Church in Crawford County. In 1840 and 1849, the Association was invited to meet with the West Fork church.

rowing in numbers, the church felt the need for a regular place of worship. In November, 1833, the congregation voted to meet each month at a "schoolhouse" near Samuel Alexander's. Samuel Alexander is shown as a Justice of Peace for the Township of Cane Hill, May 18, 1829. He was owner of several tracts of land in Washington Col., including land where the Fayetteville Municipal Airport is located (Gladys Alexander, 1956). This arrangement apparently did not last long for the church again began to meet in members homes. However, the reference to a "schoolhouse" is significant in that it indicates the early settlers did have some sort of an educational program.

In June, 1835, the church made a move to select a place in which to build a meeting house by appointing a committee composed of John Miller, Onesimus Evans, William Price, Eli Bloyd and J. Campbell to locate a favorable site. In July, 1835, Joby Ratliff was added to the committee. In January, 1836, the church "resolved to build our meeting house on the 16th Section near the ford of the creek by the approbation of Judge Yell." (Could this have been what we now know as Baptist Ford?) In August, 1836 the church voted to meet next at "James Lawrance's on the 16th Section, six miles south of Fayetteville (see

above). Thereafter for several years the church continued to meet at the homes of various members, mostly at the homes of John Miller and Redding Putman, until March 1839, when services were held at the "West Fork meeting house." The church met in it very irregularly, meeting "at her meeting house" in March of 1840 and April 1841, while continuing to meet at members' homes at other times. In October 1841, the church agreed to meet in conference in Mountain Township (west of West Fork) near Mrs. Newman's when convenient, and to hold their November 4, 1841 meeting at the Union Schoolhouse. The church met at Union Schoolhouse at other times, as shown by the minutes. The building was only partially finished by May 1, 1841 as the church instructed Redding Putman to "secure the planking to finish our meeting house." This assignment was not completed, for in March 1842 Oliver Spencer was instructed to supervise the purchasing of planking to finish the meeting house. He reported the planking ready at the June 1842 meeting.

hether this church had a policy of meeting in homes or other community centers as a means of evangelism or whether they were compelled to in order to have a suitable site for congregational activities, the records do not clarify. Regardless of previous actions, the church voted in April 1843 to once again explore "the condition and situation of the different sites for a meetinghouse."

This matter was carried over through several business meetings. In February 1844, a motion "that the meetinghouse remain where it now stands" was defeated. A committee was appointed to agree upon a suitable place on which to build a meeting house and after due consideration, they agreed to build on land to be given by John Miller near the Union Schoolhouse. O. Spencer, John Peerson, J. D. Putman, Onesimus Evans and

Redding Putman were appointed trustees to supervise the building of the house and "take a deed of the land." Construction proceeded through the summer months and at the October 1844 conference, the trustees were instructed to receive the work of the meeting house and to pay the "trade" part of the contract. For the next few months, the church held their meetings at the "old meeting house", the Union Schoolhouse and John Peerson's home. Finally, in June 1845, after 15 years of travail, tahe church which had begun as the Middle Fork United Baptist Church of Christ had a new meeting house under the name of the Regular Baptist Church of Christ on West Fork, Washington County, Arkansas. Land ownership records in the Circuit Clerk's Office, Washington County, show that John Miller, John Peerson and Redding Putman owned land north and northwest of the present town of Greenland between South Mountain and McCullom Mountain. The property deeded to the "Regular Baptist Church called West Fork" was described as "lying and being in the NE 1/4 of Sec. 32, Township 16, Range 30W containing one and two-thirds acre (Book E, page 305). No information was found concerning the Union Schoolhouse. In early years, the church located at the site now known as Baptist Ford was known as the Union Church. Whether there is a connection between the "Union Schoolhouse and the Union Church" is not known. In January 1847, the church commissioned J. W. Cannady to dispose of the old meeting house and no further action on the meeting house is recorded in the minute book.

s noted previously, the church grew in numbers and in influence. Approximately 200 persons were recorded as members during the years 1830-49 covered by the record book. Many members had to travel miles to attend the monthly worship service and business meeting which usually involved Sataurday and Sunday activities and sometimes

even Friday evening services. Often those who traveled from afar would camp near the meeting site or bed down with friends or relatives nearby. Not only was this a period of spiritual renewal but it was a period of socializing and informational exchange.

he list of members in the record book has some duplication--and by admission, the list is considered incomplete. Regardless, the membership included the names of many who contributed to the development of Washington County. A listing follows:

Akers, Delila
Baker, Joseph
Baker, Rhoda
Bass, Jeremiah
Bass, Patsy
Bates, Delila
Bates, James
Bates, Maria
Bloyd, Cynthia
Bloyd, Eli
Bloyd, Jemima
Bloyd, John
Bloyd, Mary
Bloyd, William
Boren, Elizabeth
Boren, Isaac
Brinson, Thomas M.
Bryant, Archibald
Campbell, James
Campbell, Manerva
Cannaday, James W.
Cannaday, Marcena
Chapman, Sarah
Coats, Jacob
Miller, Mary Jane
Miller, Nancy
Miller, Priscilla
Morrison, Sarah
Muskgrove, Rachel
Newman, Isaac
Newman, Mary Jane
Newman, Rosannah
Oxford, Ely (colored
Peerson, John
Peerson, Martha
Peerson, Sarah Ann
Peerson, Stephen
Peerson, William
Pelfry, Eleazer
Phelan, Peggy
Price, Isaac
Price, Lydia
Price, William
Putman, Ally
Putman, Bennett
Putman, Dreidana
Putman, James
Putman, Lavina

Coats, Margaret Ann
Davis, Andrew B.
Davis, Rebecca
Dicus, Nancy
Dunn, John
Dyer, Joel
Dyer, Sarah Ann
Easly, William
Ellumbaugh, Peter
Erby, Edy
Evan, Nancy
Evans, Onesimus
Evelin, Priscilla
Farmer, Eliza Ann
Fellows, Mariah
Findley, Hugh
Fine, Rachel
Fortner, Polly
Fortner, William
Gage (male)
Gage (female)
Gibson, Isom
Gibson, John
Graham, Berry D.
Graham, Elijah
Graham, Elzy
Graham, Emily
Graham, Ira
Graham, John
Graham, Lucinda
Graham, Martha
Graham, Nancy
Graham, Sally (Sarah)
Graham, Sarah
Graham, William
Hail, John C.
Putman, Phebe
Putman, Redding
Putman, Thomas
Putman, William
Ranson, Mary Ann
Ratliff, Agnes
Ratliff, Gilford
Ratliff, Joby
Ratliff, Mahala
Risley, Delila
Robinson, William
Robinson (Sister)
Sharp, Nancy
Sherry, Green W.
Sherwood, Jonathon
Sherwood, Margaret
Shores, William
Simon (colored man)
Sinclair, James
Skelton, Permelia
Skelton, William
Smith, David (colored)
Standly, Caty
Standly, David
Standly, Polly
Spencer, Amy
Spencer, W. Oliver
Stelle, John
Steward, Elisabeth
Steward, Mary
Strickland, Ede
Strickland, Elisha
Strickland, Stephen
Strickler, Nancy
Taylor, Patsy
Tharp, Elizabeth

Harlow, Lucy
Harrison, Elisabeth
Harrison, Zephaniah
Hays, William
Hill, Phebe
Hobbs, Job
Holcombe, Catherine
Holcombe, Dolly
Holcombe, John
Hutchens, Anderson
Ingram, Joseph
Ingram, Susan
Ingram, William
Irby, Elizabeth
Keys, Prudence
Kirk, Julius
Lamar, Elizabeth
Lamar, Young
Lawrence, James
Lawrence, Nancy
Leggett, (Sister)
Lemaster, Jacob
Mails, Jane
Mankins, Peter
Martin, Kizziah
Martin, Thos. G.
Mathiss, Polly
Maxwell, Hannah
Mayfield, Andrew S.
Mayfield, Elizabeth
Mayfield, James
Mayfield, James E.
Mayfield, Nancy
McCartney, John
Miller, John
Miller, Mary
Thomas, Francis H.
Thomas, William
Tiner, Mary
VanWinkle, Peter
VanWinkle, Temperance
Ward, John
Wheat, Martha Ann
Wheat, Samuel
Wilbanks, Louisa Ann
Wilbanks, William
Williams, Sabra
Williford, Andrew J.
Williford, Jordan
Williford, Laranah
Williford, Martha
Wilson, Charlotte
Wilson, Joseph
Wilson, Mary
Winn, Miner H.
Winn, Leadasy
Withrow, Hannah
Wolf, Margaret
Wood, Avis
Wood, Isham
Wood, John
Wood, Margaret
Wood, Polly
Woods, Jaret
Work, John
Wright, Henry
Yates, Eliza
Yates, Mariah
Yell, John (colored)
Yell, Phillip (colored)
Youngblood, James
Youngblood, Sarah

he linkage between this church and the developing culture and economy of Washington County was significant. To illustrate this, a brief resume of some of the families follows:

nesimus Evans joined the church in May 1834 and served the church many times as moderator and often as a delegate to associational gatherings. He was president of the Fayetteville branch of the State Bank which was established in 1832. It was suspended after a few years and its officers charged with malfeasance. (Goodspeed, 1889.) There is no indication that the reputation of Evans was damaged by this event. Evans also served as postmaster of Fayetteville. In October 1845 he requested a letter of dismissal from the church.

In December 1839, one of Washington County's most notable citizens and his wife, John and Dolly Holcombe were received as members by letter from an unnamed church. Much has been written about John Holcombe (*FLASHBACK* 26(3):33-36; 26(2):25-32; and others) and he is considered as the founder of the city of Springdale. Evidently Holcombe, as a new member, had demonstrated qualities of leadership which endeared him to the congregation. In January 1840 he was elected moderator of the business meeting and for many subsequent meetings thereafter. According to the custom of the Regular Baptist Churches, he likely was received as a licensed minister. In June 1840, the church voted to ordain John Holcombe to the ministry. The presbytery for the ordination service was composed of Elders William Poston, J. W. D. Taylor and Deacons John Arnett, B. D. Graham and John Wood.

In August 1840, the church on West Fork "received a request from the Brethren at William Graham's (11 miles north of Fayetteville) for her official aid to assist in constituting them into a church...the church agreed to send Elder John Holcombe, Deacons John Wood, Joseph Baker and Berry D. Graham as her official members to attend them..." This event took place on August 22, 1840 and the church named Shiloh came into existence. John Holcombe served the West Fork Church in a pastoral capacity and the church sometimes met in his home. His interest in the church at Shiloh and a change in his domicile) resulted in John and his wife Dorothy (Dolly) and Katherine Holcombe (his sister)requesting letters of dismissal in February 1844 from the church on West Fork to join the church at Shiloh. John and his wife spent the rest of their lives in Shiloh Church. Even though he had transferred membership, he continued to serve as pastor for a few years. He died in December 1876, a greatly honored citizen of Springdale.

A family name associaated with the history of Middle Fork Valley is the Peter Mankins family. He, with members of his family, settled in the Middle Fork Valley about 1832. For a while the locale was known as Mankins Town, but later was named Sulphur City. The elder Peter Mankins' claim to fame was his longevity, being 111 years of age when he died December 30, 1881. He joined the West Fork Baptist Church of Christ in April 1844. He served churches of his faith as a deacon for 65 years. Sabra Williams, who became a member of the church in July 1846, married into the Mankins clan. (FLASHBACK 19(2):17-19; 20(4):27-30; 25(3):16)

Peter VanWinkle, a dutchman by descent, born 1814 in New York City, came into Washington County in 1839. He married Temperance Miller, daughter of John and

Mary Miller. In April 1843, the church received Peter and Temperance VanWinkle as members. Following the construction of the new building in 1845, VanWinkle was instructed to supervise the installation of locks and bolts on the doors and windows. In March 1849 he served as Clark Pro Tem of the West Fork Baptist Church of Christ. Peter and Temperance were dismissed by letter in September 1850 to join another church. He moved to Benton County in 1850. He died in 1882 in Rogers, a wealthy and most respected man. On his death he was eulogized as a "faithful" member of the Primitive Baptist Church.

eter VanWinkle was an astute businessman who suffered great losses during the Civil War. Following the war, he recouped his fortune through hard work and good management. Among other enterprises, he built sawmills, including one at War Eagle Mills. From these he supplied materials for the construction of Old Main at the University of Arkansas. About 1879 he built a hotel in Fayetteville which was said to be the largest frame structure in Arkansas (Goodspeed, 1889; Marilyn Hicks, 1989).

nother family of prominence that was associated with the church was the Graham family. Ten or more of this family are listed as members during the first 19 years of record. (This writer will not attempt to sort out the familial relationships.) No Grahams arae shown in the charter membership, but in January 1831 John B. Graham acted as moderator of the monthly business meeting. John B. Graham was the pastor of Little North Fork church, and ministered to people living in Searcy and Izard counties (Triennial Baptist Register No. 2, 1836, page 218). According to the customs of Regular Baptist churches at the time, he did not have to be a member to serve as moderator. The next reference to

a Graham was in February 1834 when Sarah (Sally) Graham was received by letter from Little North Fork Church; Lucinda Graham by statement, and Ira Graham into watch care. Nancy Graham was dismissed by letter in October, 1836. In March 1838, Berry D., April 1838, Elizah, and William Graham, September 1837 joined the church. In November 1841, John and Emily Graham were received on profession of faith and were baptized into membership. Elzy Graham was admitted to membership in September 1842. With the constitution of the church at Shiloh, Ira Graham and wife Sarah requested letters of dismissal but apparently did not join Shiloh until January of 1846. In February of 1844, Berry D. Graham and wife Sarah (Sally) requested letters of dismissal and joined Shiloh. Berry D. was an active member of the church on West Fork, serving in various capacities. He was ordained as a deacon in August 1838, with the presbytery composed of William Poston, James E. Mayfield and John Barnes. In May 1843, he was granted a "written license" to preach although he had been authorized "to exhort and teach" in September 1838. Apparently Berry D. was never formally ordained to the ministry by the church. After a short membership in Shiloh, Berry D. as a deacon, and his wife Sarah were excluded from the Shiloh Church in July 1847 for joining a church of a different order. Later, they returned to Shiloh.

lzy Graham requested a letter of dismissal in April 1844, but in June 1844 he returned to the churchh only to request a letter of dismissal in August of 1847. In January 1848, the church withdrew fellowship from him because he had "joined a church not of our order".

— To be continued in May issue

REV. JOHN BUCHANAN

Interesting Scraps of Early History of Washington County (This material was furnished us by Robert Myers who is engaged on the Newspaper Project at the University of Arkansas.)

Fayetteville, Ark.

February 1, 1881

Editors Democrat:

In looking over the Sentinel of today, I read an extract from the Bentonville Advance in regard to the death of Rev. John Buchanan. Well and truthfully said: "No purer man than he, no more devoted a minister of God, ever lived in Arkansas. 'The deeds of men do live after them', and the influence of this now fallen veteran on the church will be felt for generations, and that for good, and only good, continually."

No man ever lived in Washington County as long as he and made as few enemies and as many friends. He was universally beloved by all who knew him while living, and now that his wornout body lies beneath the soil of Prairie Grove, it may truly be said of him, "He still lives". His works do follow him and will continue to bear good fruit for long years to come in Arkansas. It has been 32 years since I first heard him preach at camp meeting at Mount Comfort, and there I learned to love and respect him, and the longer and more intimately I knew him the more I loved him--and the same is true with hundreds of boys of long years gone by, many of whom are growing gray, and their brows furrowed with care and many who will drop a tear to the memory of their dead old friend, Uncle John Buchanan, when they learn that he has gone from us to return no more forever.

The future historian of northwest Arkansas falls short of his duty if he fails to place his name in the front ranks of the good and the true of the early pioneers of this country.

As stated in the Sentinel's article of today, he came to what is now Washington County when quite a youth, and he told me not many years ago that he drove an ox team that hauled the first load of goods that ever came to Fayetteville, was here at the opening of the first court. "This court," said he, "was in one room of a tavern which consisted of only two rooms. This tavern was built out of black jack poles, covered with boards; there was no floor and forks were driven in the ground and poles laid in them and boards laid on the poles for tables and bedsteads. This tavern and court house then stood about the northeast corner of the present enclosure around our court house." He also told me he attended the first court ever held in Huntsville. When they went there to hold court there was not a copy of the Scriptures to be had on which to qualify the witnesses, and a man was sent out on horseback to search the country for the desired book. He rode all day and returned carrying under his arm a greasy, smoked volume of Holy Writ, covered with the skin of a spotted fawn from which the hair had not been taken.

Many other amusing incidents of pioneer life I have heard him relate, all of which was interesting to me. I have before me a letter which he wrote to me February 15, 1877, four years ago, in reply to one from me to him, asking the names of the first families who came to this county, the first school taught, the first church built, etc., and I flatter myself that many of your readers would be glad to know some of these facts that I will venture to make some extracts from it. Using his own language:

"The first families came into Washington county in 1826, before the treaty was made giving white people the right to settle in what is now Washington county. There

were six families, viz: John Alexander, two Magarrah families, two Simpsons and one Shannon. Their settlement being a trespass upon the Indians a command of U. S. soldiers were sent from Fort Gibson to order them off. The setttlers had each a small field of corn growing, all of which the dragoons cut down with their swords. After the soldiers returned to the fort the families gathered up and shocked the green corn and remained at their new homes. In December 1826, the treaty was made giving the white people the right to settle the lands of Washington county. The line was established between this county and the Indian country, and the county was settled up very rapidly.

"Among the first settlers who came were the Billingsley,s Peayats, Cunninghams, Blairs, Simpsons, Morris', Shannons, and others, all of whom came from Kentucky. The Buchanans, Beans, Woody, Evans, Weddingtons and others came from Tennessee, and the Lattas came from South Carolina. For more than two years these early settlers enjoyed the privilege of eating 'pound cake', having no mills to grind their corn. Some families have bold running springs fixed up pounding mills, which were made by getting a large log of oak or some other wood about fifteen feet long to hold the water, then hewing the balance of the log down to about four inches square, they hung the log on a privot close to the trough and fastened a pestle to the other end, then they dug out a mortar into which the corn was put. The trough for holding the water was placed some four feet above the ground and a spout was fixed to run the water into the trough, which, when full, would sink, causing the other end of the log to which was fastened the pestle, to rise some ten feet, when the trough would sink down the water would pour out when the heavy pestle would come down with a 'bim' into the mortar, crushing the grain. Slow but sure, running night and day, they furnished these early

settlers with coarse but wholesome food. These pounding mills were called 'Lazy Toms'. They were enclosed with picket fences to keep out the wild turkeys and vermin and hogs. There would necessarily be several minutes between the downward strokes of the heavy pestle, and on one occasion a family who owned one of these 'lazy Toms' was disgusted on going to get their morning's rations of meal to find that a thieving opossum, while attempting to eat the meal during the previous night had been crushed to death by a downward stroke of the pestle and was pounded into sausage meat in the mortar. Their meal was already 'shortened' but they did not like 'fatty' bread, especially with hair of the possum mixed with the 'shortening'."

Wonder if the basin at Eureka Springs, which one man says was cut out by Montezuma with his "little hatchet" 1,000 years ago, was not worn smooth by the "lazy Tom" of some early settler of Carroll county?

"The first mill erected in this county was built in 1829 by Peter Peayatt on the creek which has its source at Mark Bean's spring where young Dick Bean now lives, and about two miles below this spring. The second mill was built a short time afterwards by Lon Billingsley at or near where the Kidd mill stood before the war, near where John A. P. Parks now lives. John F. Truesdale put up the first steam mill at the same place about 1810.

"The first wedding was the marriage of Benjamin Garvin and Rachel Billingsley, also John Billingsley and Malinda Garvin; both couples stood on the floor at once and the ceremony was performed by Rev. Jonathan Blair.

"Among the first who preached the Gospel of Christ in this county were the Rev. Messrs. Fisher, Polston and Holcomb of the Baptist church. Rev. Jacob Sexton, Curington and John Harrell of the Methodist church and Carnahan, Blairs and Buchanans were the first

Cumberland Presbyterians who preached here in the wilds of Northwest Arkansas.

"The first Sabbath School organized in this county was in the dwelling of James Buchanan, on Cane Hill, in October 1828 by the Rev. John Carnahan. There were only thirteen scholars. This school has been kept up, with slight intermissions, for fifty years. Samuel Carnahan, the son of the founder of this Sabbath School, was its superintendent for twenty years, during all of which time he was absent only two Sundays. Rev. John Carnahan preached his first sermon in Arkansas, at Cristal Hill near the mouth of the Palarm, fifteen miles above Little Rock, in the year 1812, being, perhaps the first Protestant sermon ever preached in Arkansas."

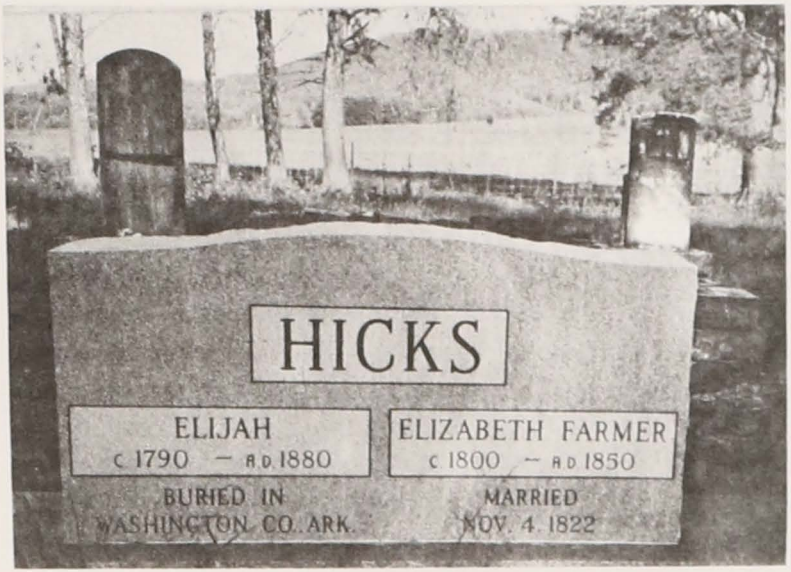
These statements are reliable, for they are copied, as I said before, from a letter written by him more than three years ago and are worth preserving, for the time is not far distant when the last of the old pioneers of Arkansas will pass over the River to join Uncle John and others whose names and memories are dear to us all and there will be none left to tell us of the trials, hardships and perils of frontier life in Northwest Arkansas, to amuse the present rising generations with stories of how they used to live.

During the summer of 1879 Uncle John Buchanan paid our town his last visit and he came to my store and expressed himself very anxious to see his lifelong and particular friend, Judge David Walker. Soon the old Judge came up in his buggy and the two good old men met and it was an interesting meeting. I gave them seats in a cool place and I and others were highly entertained for an hour or more listening to them recount their early adventures in the wilds of Arkansas. Col. T. M. Gunter stood for quite a long while in the presence of those two venerable and honored men, refusing to be seated, excusing himself by saying that he had not time to stay, that he must go as he

was in a hurry, but yet he lingered, and when at last he started I walked outside the door with him and he remarked that to look upon those two aged men and hear them tell how they had lived and toiled for the good of Arkansas, and those who are to survive them, was worth more to him than the best sermon that could be preached from the Savered (?) desk. I saw them bid each other a last adieu on earth and heard them calmly speak of their next meeting which both agreed would not be long, and that they expected to know each other in the better land. Sixty days after this last meeting on earth of those lifelong friends, Judge Walker was called to go, and now Uncle John too has followed on. Each in his day was useful to society, and will never be forgotten by the present inhabitants of Washington county. They devoted a half century of their lives to the best interests of the state of their adoption and now rest from their labors, leaving an imperishable name and examples well worthy the imitation of the young men of our country.

We have always entertained a high regard for all the early pioneers of Arkansas and would delight to do them honor, but no man who ever lived in this county had a better or more lasting claim to the love and esteem of our people than the Rev. John Buchanan.

From THE FORT SMITH (AR) ELEVATOR, February 18, 1881.



Tombstone erected for Elijah and Elizabeth Hicks in Old Summerhour Cemetery at Eton, Georgia by Elva Hicks Seaton and Janine Smith Leonard.

ELIJAH HICKS

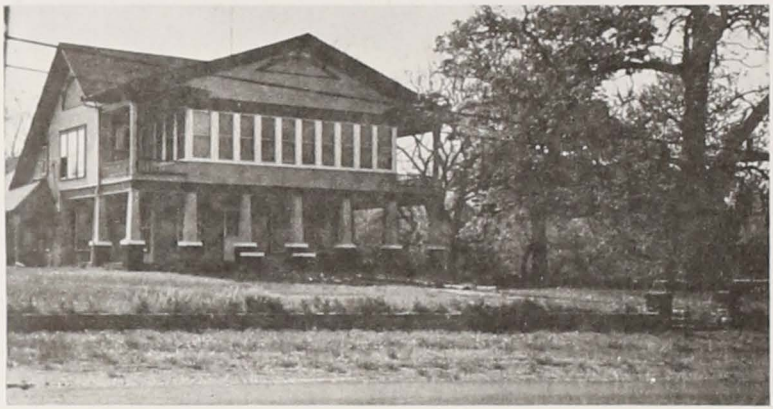
AND SALEM OR MOUNT SALEM CEMETERY

by Verna M. Ashley

Elijah Hicks on October 12, 1861 was living his 71st year. He was born in Virginia, lived a number of years in North Carolina and in 1845-1852 was living in Georgia. Elizabeth Hicks was born 1800 in Virginia; it is believed she became his wife in 1822 and died after 1850. She is buried at Old Summerhour Cemetery, which was then a Methodist church but today is a Baptist. It is located about 13 miles over the Tennessee-Georgia border on Highway 411. Later, their son Edwin P., his daughter Amanda (wife of Wiley Barnes and John Chesher), he had come to file a deed which would make his desire come true.

The location for this was to be: "Beginning at the SE corner of Section 12, Township 12, North of Range No. 30

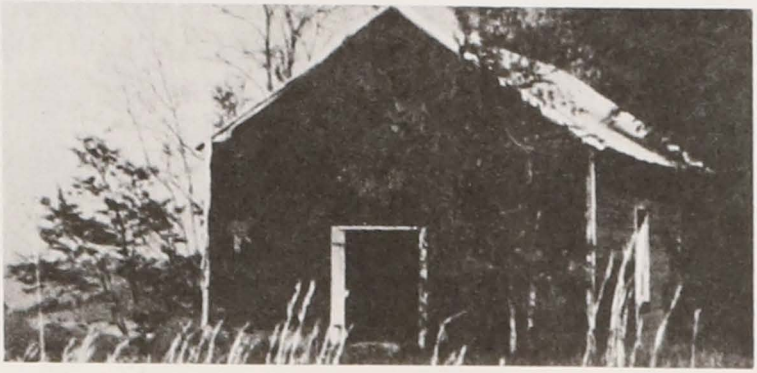
West, running thence west to section line, 80 poles to a stake, thence North 56 poles to a stake, thence east 80 poles to a stake, thence 56 poles toa stake, thence East 80 poles to a stake in the east boundary line of said Sec. N. 12 thence South with said line, 56 poles to the beginning, containing by estimation 28 acres of land, together with all and singular the houses, woods, water, ways, privileges and appurtenances thereto belonging." "Instruct that they shall erect and build, or cause to be erected and built thereon, a house or place of worship for the use of the members of the Methodist Episcopal Church, South according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said church at their General Conference." The court began this transaction with twenty dollars in hand.



House across the road from Section 12, Twp. 15N and Range 30W. (Photo taken in 1989)

Six months prior, on April 12, 1861, Fort Sumpter had been fired on and by June 1862 the area of Pea Ridge, AR would become a battleground. The county would be in turmoil for many years after the formal peace was declared. Elijah Hicks in 1870 was alive, but apparently other things had taken place to change his plans for his church and cemetery. Nothing is known about Edwin P.

Hicks after his witnessing for his father in 1861. He may have died during the war. Three of Elijah's sons had stayed in Knoxville and Lamar, Johnson County, AR. His daughter's and their children lived near him. Samuel (A. J.) and Sarah were two of his children who never married and lived with him.



Mt. Salem Church Section 14 Twp. 15 Rg 29W
(Photo taken in 1989)

Another court record of August 30, 1877 tells us that the board of the following men were going to act upon the building of a cemetery at a location farther south of the first location. "Standix A. P. F. Harris as part of the first part and Wiley Barnes, 'Gus' Augustan (A. V.) Hicks, G. W. Cannon, Lafayette Brooks and R. A. Rutherford would of same place as trustees of the charge M. E. Church party of the second part witnesseth that the said party of the first part has this day for and in consideration of the sum of ten dollars in hand paid by the party of the second part, the receipt of which is hereby acknowledged and bargained and sold to wit: Commencing thirteen poles, south of the North West corner of the Northwest corner of the Northwest quarter of the South East quarter of Section fourteen (14) in Township fifteen (15), North of Range twenty-nine (29) West running thirty-two poles south thence east thence west five poles to the place of

beginning. One acre more or less to have and to hold the same to the party of the second part and unto their successors forever (in trust that said premises shall be used, kept-maintained and disposed of as a place of Divine worship and public Burying Ground for the use of the ministry and Membership of the Methodist Episcopal Church in the United States of Amertica subject to the Discipline, usages and Ministerial appointment of said church as from time to time authorized and declared by the Conference of said Church."

Samuel (A. J.) Hicks and his father in 1880 were doing their own farming. At some time after that, Elijah died and no record of his death is known. A large, comfortable home on the west side of the road looks out on the flat meadow that Elijah Hicks first proposed as his cemetery. The hilltop site that was later chosen was a more practical site, although up a rather steep hill. The little church house was covered with fake red brick siding some decades ago and is still used as a shelter in bad weather. There is a nice table between trees for dinner on the ground. The Mt. Salem Cemetery is well-kept and fenced. Although no stone is standing to Elijah's memory, the cemetery more permanently gave witness to his having lived and cared about a peaceful place to rest from life's journey.

(**NOTE**: For a more extensive history of Elijah Hicks and his family, see *FLASHBACK*, August 1984, page 27: "When the Dew Had Dried."

"FAMILY TREE CLIMBING CAN BE FUN'

DATE: ..... Saturday, April 13, 1991

PLACE: .....The Church of Jesus Christ Latter Day Saints (LDS)
200 South Cumberland (Off West Main)
Russellville, AR 72801

TIME: ..... Registration ⟶ 8:00 a. m.
Introduction to Workshop 9:00 a. m.

Schedule of Workshop will be handed out at Registration.

ACTIVITIES ..... Workshops throughout the day

PLANNED: ..... Computerized Data Banks
Purchasing of Supplies, binders, some books, including discounts on items.

OPPORTUNITIES :

- Membership: *Everton's International Geological Society*
- *The Genealogical Helper* (1 year subscription)
- FREE large map of eastern part of the U. S. (east of the Mississippi River)
- Use of Computerized "*Roots*" Cellar
- Use of Computerized Pedigree Library
- Books, supplies, binders, forms, etc.

It's time to complete the registration form and mail it now!

Registration Form 1991
"Family Tree Climbing Can be Fun"

Complete this form and mail to:

Rhonda S. Norris
805 East 5th Street
Russellville, AR 72801

or call 501-967-7792 after 5:00 p. m.

Yes, I plan to attend:
Enclosed is my check in the amount of $_____
($17 before March 15, $20 after March 15, 1991)

My spouse will be attending; enclosed is $_____

for _____ his/her fee,

Name: _____

Address: _____

City, State, Zip: _____

Telephone: _____

FOND MEMORIES OF SARAH MORTON

by Margaret Dutton Matthews

Recently, as I sat reminiscing, I remembered a woman who played a great part in my formaative years. I couldn't believe that I had forgotten, even for a moment, Aunt Sarah. She came into our lives when my older brother, Robert, was born in 1903. We were the third generation of our family to know her.

It is believed that Sarah was born c. 1851 in Washington County, Arkansas. She was always known in our family as Aunt Sarah Morton. It is possible that she belonged, as a black child, to William Morton of Mountain Township. Mr. Morton was a neighbor of Tandy K. Kidd, our great-grandfather, during the 1850s. Sometime before the Civil War, Mr. Morton, who did not approve of slavery, made the decision to leave Sarah with the Kidds. Margaret Isabelle Kidd, Tandy's daughter and my grandmother, was delighted for she would have someone her own age to play with. At this time, Margaret had only older brothers or very young sisters. The two girls were to become inseparable, forming a relationship that endured for a lifetime.

Sarah had not been in the Kidd family long before tragedy struck. The father, Tandy, was murdered in 1862. The Civil War devastated the Kidd fortune, sending the family from affluency to near-poverty. Mrs. Kidd moved her family to her father's home and later to her married childrens' for various periods of time. At Tandy's death, he had thirteen adult slaves and three minors. After the war, Jesse and Emma were enumerated with Tandy's son, James H. Kidd. Neely Kidd was listed with the Whenry family.

Grandmother Kidd Shofner often told me how she and Sarah survived the terrifying days of the Civil War. The tale of burying her cherished china doll and dog and other family keepsakes remains vivid in my mind. The dolls had been gifts from Margaret Isabelle's father. He tried hard to coax her to stop climbing trees and otherwise being a tomboy. I guess it was in my genes, for I, as her namesake, was a very proficient climber in the magnificent cherry tree inour yard. It was my domain when I was young and I defended it against all who dared to climb it. I invoked my authority with most vigor when the tree was laden with ripe cherries.

Margaret Isabelle married Wm. M. Shofner 19 January 1868 when she was 17 years old. The next January their first daughter was born. We know Margaret's widowed mother was financially destitute so she could not keep any slaves, and especially free persons. We have every reason to believe that Sarah, now free, went to live with Margaret's older half-sister, Ophelia Kidd Reynolds, her husband and seven children. In 1870, a Sarah Kidd, domestic servant, is listed as an eighteen-year-old, born in Arkansas, living with the Reynolds family in Cane Hill. She could neither read nor write. If this is indeed Aunt Sarah Morton, this census entry tells us where she was as a young woman. As was the custom at the time, freed slaves often assumed the family names of their former owners. At this writing, we don't know when Sarah again assumed the Morton name or when she joined the Shofner family.

Four Shofner children came to know the love, comfort and critical care they would receive from Aunt Sarah. My mother, Myrtle Clyde, her sisters, Maybelle Clara and Mary Ella, and their brother, William Otis Shofner, received the benefits of Aunt Sarah's experience in dealing with rambunctious youngsters. She also became an excellent cook and a meticulous laundress.

When Myrtle Clyde married Hobart (Harry) Dutton in 1902, Grandmother Margaret Shofner, a widow, was living with her daughter Maybelle Clara in Prairie Grove. With the birth of my brother Robert, all thought turned to Aunt Sarah and she became our "mammy". She cared for, scolded and watched over the Dutton children. My clothes were so carefully starched and ironed that I was often afraid to sit down or to go out to play. I wore gingham dresses and raather large bloomers. Those starched bloomers caused all sorts of problems.

I remember well one family vacation in Eureka Springs. Robert and I were under the careful eye of Aunt Sarah. Enjoying the privileges of the older male, Robert was allowed to ride a donkey that was available for hire. At a time when the donkey was tied up and Robert was elsewhere, I climbed on the animal and off I went down the street. Robert was angry and Sarah was frightened, but I was happy--I had outmaneuvered my older brother one more time. I am afraid Aunt Sarah and I were severely reprimanded. We returned to Eureka Springs each summer, for our mother was in poor health. Drinking the spring water greatly improved her condition.

The Dutton home was too small to keep Aunt Sarah with us. As she grew older, she longed for a place for herself. Fataher was very fond of Aunt Sarah and decided to buy her a little place in Fayetteville in an area called Tin Cup. This is generally described as being a hollow just east of the court house and at the foot of Mt. Sequoyah. The area is bounded by Dickson and Rock Streets, College and Fletcher Avenues. If my memory is correct, father paid a total of fifty dollars for the property. Aunt Sarah worked with father and mother to turn the place into a comfortable little home. It was surrounded by a small fence and Aunt Sarah had the yard full of petunias and marigolds. Around the turn of the century, Mother used

to say that Tin Cup was one of the prettier parts of Fayetteville. There was a creek running near Dickson Street that emptied into Big Spout Springs on its way into the Tin Cup area. I recall a waterfall cascading down the hill--or so it seemed in the eyes of a small child.

Tin Cup has a history reaching well back over a hundred years. Numerous attempts have been made to trace the origin of its name. The general conclusion has been thaat it served Fayetteville as a place to deposit its trash until a modern sanitation system was installed. I would rather think that there was always a tin cup at the springs, inviting passersby to refresh themselves. In the winter, when the hill was covered with snow, we took our sleds to Tin Cup. On summer evenings, those living nearby recall hearing the beautiful hymns coming from the church in the hollow.

As children, we would often go after school to visit with Aunt Sarah in her home. She was an excellent cook, known for the fabulous biscuits and jam that she made. Robert and his best friend, William Fulbright, would allow me and my friends, Hazel McMillan and Mildred Beauchamp, to tag along. Hazel and her widowed mother lived with her grandfather, Dr. Yates. Aunt Sarah would never allow us to play with any of the negro children, nor the white trash (her term) on our visits. But she would supply us with the goodies she had made. When Mother would be out of town for several days, I was allowed to stay with Aunt Sarah in her home. Those were great days and nights for me--I loved her featherbed.

Grandmother Margaret Shofner was in very poor health and came to live with us in Fayetteville. Aunt Sarah was feeling her age and, with the additional tasks, could no longer do the necessary housework nor the laundry. However, her reputation as a good cook was well-known. How proud she was when Lewis Brothers Hardware Store would have her cook on the new stoves they were showing. Her biscuits were always the talk of the demonstration.

Often father would come home from work with a mess of catfish that had been given to him. Catfish was the favorite food of Aunt Sarah. Father would get his lantern and walk over to Tin Cup to make sure the catfish would be fresh for her. As long as Aunt Sarah was alive, Mother would order groceries from Bates Grocery Store on Dickson Street to be delivered to Aunt Sarah's home. It was my task and pleasure to skate to Fuller's Meat Market on Block Street to secure the family purchases. I would carry a broom handle with me to use as a brake for my return home, involved with what I considered a steep hill.

I can't remember when Aunt Sarah died, but I am sure that it was before 1920. Mother and Dad saw that she received a suitable burial. Her dear friend, Grandmother Shofner, died in 1914, so probably they were not separated for long.

I know I lost a very dear friend one who was always there to comfort me through my childhood trials and tribulations.

Aunt Sarah's charges—
Margaret E. &
Robert S. Dutton, c. 1909.

"POISONALITY" – A STRAGGLER

by James J. Maginnis, lst Lt., Pilot, 351st Bomb Group

(Editor's Note: Tsgt. James [Jimmy] E. McCurdy was the older son of Clarence Earl McCurdy, b. 11/30/94, and Bernice Letha Exum, and the grandson of Jacob Rufus [Rufe] McCurdy, born in Fayetteville 2/15/69, and his wife, Willa Estella McCurdy [second cousin], born 1/15/76 in Van Buren, AR. The information comes from J. R. McCurdy of Amarillo, TX, younger brother of James Earl [Mac in the narration].)

We took off on a flight to Germany, flying in the second element of the high squadron of the high group in a three group combat wing. We formed and ascended without trouble and saw a few fighters and a little flak as we crossed the coast going in.

Things went well until forty minutes from the target when the manifold pressure of No. 4 engine suddenly dropped to twelve and stayed there. We manipulated turbo control, throttle, mixture, rpm and cowl flaps, but could get no rise from the turbo. It was quite evident that either the turbo regulator or the turbo itself was gone. The engine was left running since it wasn't holding us back too much, and a feathered engine is always an invitation to enemy fighters. We determined to reach the target so long as they didn't cause us to lose the formation.

At this time (Jimmy E.) McCurdy, the left waist gunner, reported that the flaps had crept down four to five inches. This was indicated in the cockpit, but the flaps would not retract electrically. The waist gunner was ordered to crank them up and bind the handle in place. This was done, though the flaps remained slightly down.

We stayed with the formation on three engines until about ten minutes before the target when No. 4 engine began to throw oil and smoke very badly. At this point, we feathered it.

The target was reached O. K. and our bombs were dropped from close formation. With the help of William J. Holloway, the navigator, the turns from the target and rally point were anticipated and utilized to keep us close to the formation.

Right after the target we began totaling the gas and found the greatest amount was 95 gallons in No. 4 tank. It was evident that we would have entirely too little gas to complete the mission as scheduled. William A. Glenn, the engineer, was ordered to transfer fuel from No. 4 to No. 1 tank since No. 1 was the lowest. He set the fuel transfer valves and pump but after fifteen minutes it was evident that no gas was leaving No. 4 tank. The pump fuse was checked and found O. K. No hand transfer pump was installed.

It was necessary to use full power all the way out to stay with the formation in its evasive action against flak. When possible we climbed up into the high squadron on the inside of turns, and when necessary we dropped down into the lead or low squadron on the outside of turns.

Then as we approached the coast, No. 1 began cutting out for lack of gas causing us to drop behind the formation. We dove to try to catch the low squadron, and at this time I first heard the plane being peppered with bullets and shells. We could not catch the low squadron so I dove for the group below us.

An explosive shell hit the oxygen, throwing splinters into the pilot and co-pilot, filling the cockpit with smoke and dust, and starting a fire. Although not wounded, Holloway and Edward C. Piech, the bombardier, were knocked down and stunned. The co-pilot (Roy H. Peterson) put the fire out with a fire extinguisher. Simultaneously, the bomb bay doors swung open, the flaps went down one-third, and No. 1 engine stopped putting out and was feathered.

I started diving at 250-300 mph and over 6,000 feet per minute, taking evasive action while heading for a layer of strato cumulus clouds at 5,000 feet. Near the cloud layer, with No. 1 and No. 4 engines feathered, orders were given to prepare for ditching. In the cloud layer a course of 275 degrees was taken and soon No. 3 engine ran out of gas and was feathered. Altitude was lost to 3,000 feet, where we broke out below the cloud. The fighters had left us.

No. 4 engine was unfeathered and was found to put out full power but no turbo boost. Airspeed was kept at 110-120 to maintain 3,000 feet altitude. All preparations had been made for ditching. SOSs and QDMs were going out OK. McCurdy, badly wounded, was in the radio room being treated.

We sighted the English coast about ten miles ahead. As we crossed the coast at 3,000 feet, No. 2 engine began to falter, and soon thereafter was feathered. That left No. 4 doing all the work. A few miles inland we spotted an airport under construction. We examined the control cables and surfaces and found them satisfactory for any landing. The wheels were put down, and we stayed between the coast and the airport so a ditching or a beach landingcould be made if the wheels (failed to extend fully).

Two of the three runways had large obstructions on them, but the third had only minor obstructions such as barrels and bales of wire. The wheels and tires were down and checked, so an approach was made with the crew in position for a crash landing. The landing was made and immediately the right tire began to go flat. The ship was kept on the runway with the left brake andNo. 4 engine, the only unfeathered engine. About thirty gallons of gas were left in No. 4

Perfect cooperation was achieved by the whole crew. Every man did his assigned job throughout and all obeyed orders quickly and accurately.

The Story Continued by William A. Glenn, Engineer:

When the shell hit "Poisonality's" oxygen system, the concussion made our ears nearly useless and started a fire in the cabin. Peterson handed me a fire extinguisher and the fire was put out quickly. I saw Peterson reach behind him, grab a chest chute and put it on. I thought we were getting ready to bail out. I looked for mine and couldn't find it anywhere. I thought it had fallen out of the hole the 20mm. had made in the floor of the cabin. The hole (between my turret and the pilot's seat) was as large as a #2 washtub. I resolved to myself that nobody was going to bail out without having me go with them, piggyback.

On the ground later, I found that the chute Peterson had put on was mine. He was really embarrassed about that, even though he got it by mistake.

With Mac (Jimmy McCurdy) wounded, we would have to ditch anyway. We planned to take him out the radio room hatch when we pulled the emergency rafts over the bomb bay. This was in accordance with Maginnis' instructions (the intercom was out). I left the flight deck for the radio room to prepare to ditch.

Then I heard hollering from the cabin. Maginnis and Peterson had spotted land. Maginnis then gave instructions for everyone to start unloading the plane of anything loose that had any weight to it. After Maginnis' successful landing, I grabbed Mac by the shoulders; someone had a hold of his legs. We carried him all the way to the rear door. I had to step out backward (it was a long step.) The two of us ran with Mac to the other side of a mound of dirt, in case the plane exploded.

All the crew helped to make Mac comfortable until help came. I remember seeing wounds on his neck and blood on his chest and back. We all knew that Mac had a

bad wound, but none of the crew thought that he wouldn't make it.

They sent some of us to Blackpool for R&R. We needed it. We made ten more missions with the 351BG, and then they sent us on to the 482BG for Pathfinder duty.

(The account above was sent in a letter to J. R. McCurdy. Bill Harvey, the radio operator, wrote that everyone was in the radio room. One of them gave Mac a shot of morphine. They kept an oxygen mask on him, using a walk-around bottle.

"We got Jimmy out as quickly as we could and put him on the ground, propped up aginst some construction material; we continued to give him oxygen. If Mac said it once, he said it twenty times, 'I guess I earned my pay today.' I'll never forget that. He was bleeding badly and was obviously in terrible condition.

"Very quickly we were surrounded by many civilians who tried to help us. I think they took Jimmy away in a station wagon. They took the rest of us into the town of Leiston.

"They took us to the nearest pub and demanded the owner open up--it was an emergency. Even though it was only about 1:00 p. m. we had three or four all around. Then they took us to a first aid station in Leiston. I carried one of my baby shoes in my pocket for luck, and I remember that when I showed it to one of the ladies there, she started to cry. We were shortly taken to some English military base and given a good meal and some more Scotch. The next morning a B-17 from Polebrook came to take us back. When we got there, we learned that Jimmy had died."

McCurdy's mother received a touching letter from the English nurse who attended Jimmy. Several parts of her letter are quoted below:

"...I was prompted to write to you for I feel that just to receive that sheet of paper (official notification) and know no more must be the most terrible incident that could happen to a mother of such a fine boy as your son.

"I had the honour of nursing your son through the last 24 hours of his earthly life, and in so doing I felt for you, when you received the official notification...

"Your son was badly wounded. The doctors were amazed at his stamina, for he was fully conscious when he was brought to us. Unfortunately he had to succumb to the greater power, but he died as he no doubt lived, a brave man...

"I only hope this note will give you some of the consolation you deserve in your great loss..." Margaret Collins (Nurse at East Suffolk and Ipswich Hospital, "Hazelmere", Bramford, near Ipswich, England, August 8th, 1943.

(The years since this episode happened may not be numerous enough for some to think it should appear in FLASHBACK. Yet almost 50 years have passed, and to Ye Editor this is history with which I was intimately acquainted as a lead pilot for the 467th Bomb Group of the 8th Air Force based at Rackheath in Norfolk, England. My bomber was a B-24 while McCurdy's was a B-17, but we flew the same hostile skies. This story truly tells about all the emotional angles, how a brave soldier met his death, what his companions went through, how the medics faced their defeat, and how his family was notified. This epitomizes a soldier's death in any war and seems especially touching now that we are about to embark on another dismal bit of man's experience on earth.)

AHNENTAFEL CHARTS

On our charts, the submitter is No. 1. Double the number to find the father, No. 2. Add one to the father's number and this will be the mother, No. 3. Continue to do this for each generation.

FLASHBACK is continuing the publication of "Ahnentafel" charts. It is hoped that each additional feature will prompt enthusiasts to recruit new members into the Society.

GENERATION 1

1 WHITE, Tuell Andrews: b 21 Jun 1935 Memphis, Shelby, TN; m 23 May 1964 St. Louis, MO. Current address: 2826 Sherry Drive, Arnold, MO 63010; telephone: 1-314-296-9349.

GENERATION 2

2 WHITE, Tuell Andrews: b 10 Apr 1896 Skylight, Washington, AR; d Sep 1985 Little Rock, Pulaski, AR; m 18 Jun 1933 Greathouse Spr., Washington, AR.

3 GREATHOUSE, Margaret: b 29 Sept 1905 Greathouse Spr., Washington, AR.

GENERATION 3

4 WHITE, Bilbra Alexander: b 31 May 1864 Dalton, Randolph, AR; d 9 Apr 1930 Stilwell, OK; m 25 Oct 1885 Fort Smith, Sebastian, AR.

5 ANDREWS, Sarah Etta: b 7 Feb 1869 Prairie Grove, Washington, AR; d 11 Aug 1933 Stilwell, OK.

6 GREATHOUSE, Alexander James: b 10 Mar 1852 Conway, AR; d 15 Feb 1937 Greathouse Spr., Washington, AR; m 15 Jan 1890.

7 WOODRUFF, Mary Elizabeth: b 9 Feb 1868 Viney Grove, Washington, AR; d 30 Nov 1961 Springdale, Washington, AR.

GENERATION 4

8 WHITE, William Alexander: b 17 Jul 1809; d 23 Sept 1876 Dalton, Randolph, AR.

9 GARRETT, Elizabeth Ann: b 1830 TN; d 1871 Dalton, Randolph, AR.

10 ANDREWS, Richard Tapley: b 28 Jun 1829 VA; d 13 Nov 1915 Skylight, AR; m 24 Dec 1857 Hempstead, AR.

11 SCAGGS, Lucetta: b 5 Dec 1834; d 23 May 1878 Sebastian, AR.

12 GREATHOUSE, Robert Ambrose: b 3 Jul 1826 Bayou Meto, Pulaski, AR; d 2 Feb 1911 Greathouse Spr., Washington, AR; m 31 May 1848 Louisburg, Conway, AR.

13 BLOUNT, Margaret: b 1 Mar 1828 Louisburg, Conway, AR: d 28 Aug 1892 Greathouse Spr., Washington, AR.

14 WOODRUFF, Jasper Newton: b 26 Sep 1834 Lincoln, TN; d 1 Aug 1902 Viney Grove, Washington, AR; m 13 Jan 1859 Elm Springs, Washington, AR.

15 KELLEAM, Martha Adline: b 4 Jan 1842 Conway, Falkner, AR; d 27 Nov 1935 Viney Grove, Washington, AR.

GENERATION 5

16 WHITE, Henry: b 1780; d 1839 Dalton, Randolph, AR.

17 ROSE, Emily.

18 GARRETT, John: b 1792 Orange, NC.

19 HILTON, Elizabeth.

20 ANDREWS, Paschal Robertson: b abt 1800 VA.

21 FLYNT, Josephine Annie: b abt 1810 NC; d 1897.

22 SCAGGS, James M: m 15 Oct 1833 Washington, Hempstead, AR.

23 KERNEL, Catherine "Kitty".

24 GREATHOUSE, Daniel: b 1802; d 2 Apr 1836 Falkner, AR; m 25 Aug 1825.

25 MAGNESS, Elizabeth: b 9 Oct 1808 IN; d 24 Oct 1873 Conway, AR.

26 BLOUNT, Wiley: m 1827.

27 KUYKENDALL, Sallie: b 21 Sept 1805 KY; d 28 Nov 1877 Greathouse Spr., Washington, AR.

28 WOODRUFF, William Rivers: b 12 Jul 1787; d 1853; m 23 Dec 1808 Lincoln, TN.

29 FERGUSON, Matilda: b 26 Sep 1789; d 1863.

30 KELLEAM, James: b 1792; d 22 Aug 1845, Conway, AR.

31 HAWKINS, Mary Adaline: b 20 Jan 1816 Trenton, Mercer, NJ.

GENERATION 6

32 WHITE, Daniel: d abt 1820 Albemarle, VA.

40 ANDREWS, Benjamin: b abt 1766 Sussex, VA; d 1834 Madison, AL.

41 BAILEY, Betsy Ann: b abt 1776.

42 FLYNT, Richard Perry: b 1776; d 10 May 1851 Madison, AL; m 11 Nov 1797.

43 HALBERT, Martha Patsy: b 1782 Stokes, NC; d 1868 Phillips, AR.

48 GREATHOUSE, Gabriel: b 1761; d 8 Mar 1829 Pulaski, AR.

49 - - - - -, Ruth.

50 MAGNESS, Robert: b 1765 NC; d 22 Jun 1837.

51 - - - -, Sarah.

54 KUYKENDALL, Adam: b 1756; d 1836 TX; m 1778.

55 HARDIN, Margaret.

56 WOODRUFF, Benjamin.

60 KELLEAM, Jesse: b May 1773; d 1826 Conway, AR.

61 LEGETTE, Martha: b 1768.

62 HAWKINS, Benjamin.

63 - - - -, Tilly.

GENERATION 7

80 ANDREWS, Henry.

81 CLANTON, Lucy.

82 BAILEY, Edward.

84 FLYNT, John Benjamin: b abt 1750; d 1821 Armory, MI.

85 PERRY, Katherine.

86 HALBERT, John: b 1741 Caroline, VA; d 22 Jul 1821 Lincoln, TN; m 1770.

87 HAMPTON, Margaret: b Rowan, NC; d 1828 Lincoln, TN.

96 GREATHOUSE, Harmon: b 1720.

97 STULL, Mary: b 1725 Fredrick, MD.

108 KUYKENDALL, Pieter: b 29 Jan 1719 Deerpark, Orange, NY; d 17 Feb 1783 Washington, NC.

109 HAMPTON, Mary.

GENERATION 8

168 FLYNT, Richard.

169 PERRY, Ann.

172 HALBERT, Joel: b abt 1709; d abt 1762; m 1740.

173 JONES, Elizabeth Frances.

174 HAMPTON, John.

192 GROETHAUSEN, Henry: b 1695 Germany; d 1745 Germantown, PA.

193 - - - - - -, Ann.

216 VAN KUYKENDALL, Matheus: b abt 1690 Rochester, Ulster, NY; m 27 Mar 1715.

217 WESTFALL, Jannetjen: b 17 Mar 1689 NY.

GENERATION 9

344 HALBERT, William: b 10 Feb 1709; d 18 Oct 1718 Essex, VA.

345 COOK, Mary.

384 GROETHAUSEN, Herman: b 1670 Germany; d 27 Oct 1743.

432 VAN KUYKENDALL, Luur Jacobson; b 1650 NY; d 1720; m 1680,

433 TACK, Grietje Artze: d aft 1720 Orange, NY.

GENERATION 10

690 COOK, John: d 1726.

691 - - - -, Susannah.

Submitted by:
T.A. White
2826 Sherry Drive
Arnold, MO 63010

QUERIES

Mary Jane Draeger, 315 Douglas Avenue, Waukesha, WI 53186: Desire information on ALEXANDER girls. Maggie C. Alexander, 18 years, married George P. THOMAS, 27 years; license Feb. 1880, marriage Feb. 29th 1880. E. Alexander, 24 years, married J. W. BLACKWELL, 25 years; license July 21, 1879, marriage July 23, 1879. Louisa Alexander, 19 years, married A. A. MUNCY, 25 years; license October 9, 1880, marriage October 10, 1880. M. L. Alexander, 20 years, married W. L. Muncy, 20 years; license November 1, 1879, marriage November 19, 1879. All Washington County, AR.

Frisco Roberts, 807 South Carancahua Street, Corpus Christi, TX 78401: Wants information on William ROBERTS, especially his date and place of birth and the name of his parents. According to our grandmother, Sally Ann CRAWFORD Roberts, wife of William Johnson Roberts, William Roberts came through Tennessee but she believed he was born elsewhere, probably in one of the Carolinas. George William KENNAN, in his book "Genealogy of the Roberts Family" published in 1934, states William Roberts was born in Tennessee in 1765 and married Nellie MURRY of Tennessee. However, according to the 1850 census made in Union County, Georgia on the 4th of September that year, William Roberts was born in one of the Carolinas and was 66 years old at that time. We say "one of the Carolinas" as it appears from the copy of the census that it could be read as either "NC" or "SC" as the letters are blurred. We believe South Carolina is correct. The age figures are clear and indicate William Roberts was actually born in

either 1784 or 1785. The census also shows they had one daughter, Hulda, age 32, living with them, and that she was born in the state of Tennessee. So we now know William Roberts was in Tennessee when he was age 34.

Paul Roberts, in an article which appeared in the recent "History of Washington County, Arkansas" states William Roberts was born February 7, 1770 in North Carolina, married in Tennessee about the year 1798 to Nellie MURRAY and moved to Blairsville, Georgia about 1810, This gives us three different dates of birth.

(1) 1765 in Tennessee, according to Geo. Wm. Kennan

(2) 1770 in North Carolina, according to Paul Roberts

(3) 1774 in either North or South Carolina as per the Union County census of 1850,

Which is correct? It would seem that the date of 1770 given by Paul Roberts fits the proper time slot, but one cannot get away from the age 66 shown in the 1850 census.

My cousin in Houston, J. W. McCaine, Jr., has spent considerable time and study both in the Carolinas and Tennessee as well as in the various libraries trying to determine the identity, time and location of birth of William Roberts, but so far to no avail. He has found out that there were a lot of William Roberts in that part of the country in the late 1770s, and without a middle name or initial it is impossible to establish identity definitely. Also, records are hard to come by as so many of them were destroyed by fires.

Evidently William Roberts passed away either in 1857 or prior to that date, as most of his children moved to Washington County, Arkansas that year, including my great-grandfather, Johnson Martin Roberts, who is buried in Friendship Cemetery. Other members of the family moving to Arkansas include: Wilson C. Roberts, Dora

Adliser Roberts (m. Humphrey P. GREGG), Johnson Martin Roberts, James Harrison Roberts, Martha Ann Roberts (m. Geo. Washington MASHBURN), Margerete Roberts (m. John NICHOLSON), Martin Roberts (moved to San Angelo, TX), James Jackson Roberts (Sr.). We believe Hulda was a twin sister, but Hulda never married according to our data. There were other children who apparently did not move to Arkansas. Geo. Wm. Kennan's book gives detailed information.

Mrs. Kay W. Davis, 316 Chuck Wagon Trail, Weatherford, TX 76087: Requests information on early families of Washington County--ROBBINS, RICHARDS, John WILLIAMS, Evan Williams. Does anyone have marriage date (c. 1836-38) for Evan Williams and Nancy Robbins? Also, did Nancy Robbins or Nancy Richards remarry a BALL?

THE REV. JAMES HAGOOD OF CANE HILL

(This information was sent us by Robert E. L. Bearden of Little Rock)

My wife and I visited the Confederate Cemetery in Okalona, MS in January 1988. One of my great-grandfathers, Marvin A. Hudspeth of the 14th Ark. Regt. was buried there on June 7, 1862. We found

there a large stone (not GI) for the Rev. James Hagood. It stands in the center roadway in a prominent position in a cemetery of nearly 1,000 Confederate soldiers, obviously for a highly honored man.

The inscription along the top edge of the rounded stone reads: "Oak Hill, Elkhorn Tavern, ---ton (illegible)". Then: "Rev. James C. Hagood A.B., Cane Hill Ark. Minister of Presbyterian Church, Capt. of Co. H Hobbs Regt Ark Vols. June 1862. Aged 20 years, 3 months. His company, as an expression of their regard for so good a man and gallant soldier erected this monument."

Okalona is in northeast Mississippi, ten miles outh of Tupelo and twenty-five south of Corinth. A large Confederate hospital was established there after the battle of Shiloh, housed in the Rose Gates College (male academy) and Okalona Female College. Additional crude and hastily-built structures were erected around the college. Homes were used also, among them the Elliott-Donaldson home (still standing).

A large number of Arkansas troops are buried there. (Mr. Bearden kindly included a list of these soldiers and it will be available in the Washington County Historical Society offices.)

These troops came with General Price's Army of the West, sent for the support of Corinth after Shiloh. They had fought in the battle of Pea Ridge in early March, arriving in April in the Corinth area.

Our Readers Write

Dear *FLASHBACK:*

The article by Lloyd C. McConnell, "The Old County Jail" (*FLASHBACK* November 1978) brought back a lot of memories, and my pages began to flip back. I came to Fayetteville, Ark., January 6, 1935 as a bride. We lived in an apartment at West Mountain and School Streets. It was run by a Mrs. Thompson.

My father-in-law worked in the old courthouse and jail and he used to tell us things that would happen there. He was Ben F. Shumate, born out at Durham in 1891. Maybe Mr. McConnell remembers him. He worked where people came to get help and food. Was it WPA? I can't remember.

There was a tall colored man who did janitor work and he could throw his voice. This was in the depression years around '33 and'34, and besides food and help, they had caskets. These caskets were piled up in the back of the room. This colored man would be working and someone would come in and he would throw his voice so it sounded like it came out of a casket, and he would say, "Let me out of here. Help! Help!" and it would scare the people to death.

Another thing, he would watch and when someone he knew would go into the restroom, he would call them by name or shout "Help!" and the people would come tearing out of there. Many a laugh was enjoyed by this man, but Daddy Ben is gone and I can't tell you hisname.

I also saw Dr. Shibley when he got so drunk and got out in the middle of the 200 block of West Mountain and a side street there and directed traffic. The police would come down and make him get off the street, but I don't think they ever took him in.

We used to take teeth back and forth to Greenland to Dr. Wilson for a dollar a trip, and that would be our grocery money.

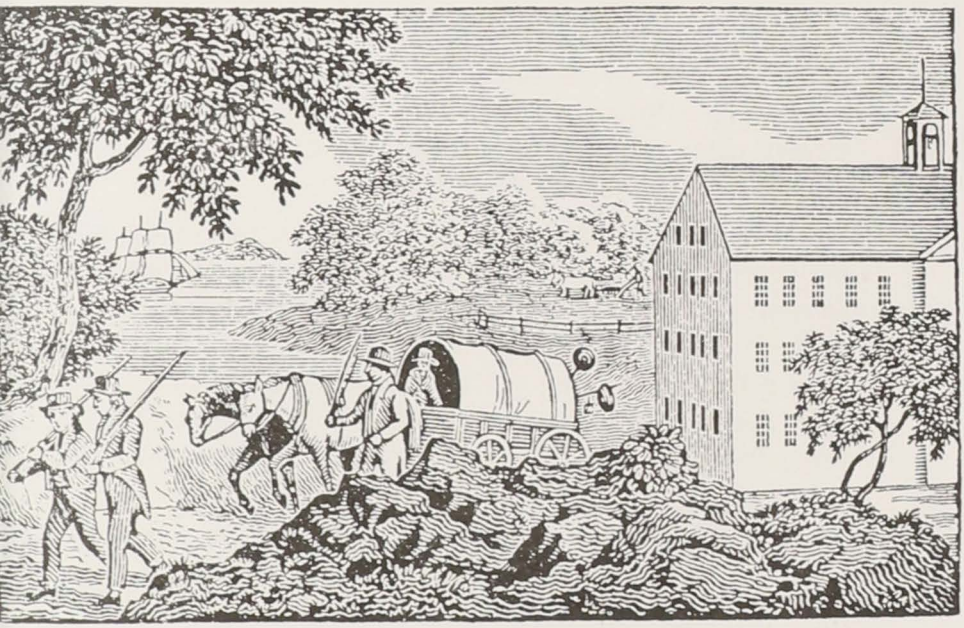
There was a little eating place at the corner of West Mountain and Rock (I think); it was called "Horse Fly Inn" and Mrs. Alpha Shumate and Ben Shumaate ran it. Mr. Lottie Stone used to come in every day to read the paper (he called it "peruse" the paper). One day a young fellow in his twenties came in and asked for a handout and Dad gave him a bowl of chili. He took the bottle of chili pepper sauce thinking it was catsup, and he put the whole bottle in the chili, then he couldn't eat it. He was so mad because Dad wouldn't give him another bowl. So he grabbed all the crackers and left.

One thing they got was a little black bag like a doctor uses, which a man traded for food. It was full of little pink

Hinkle pills. I wonder if you can still get Hinkle pills. He also gave us an old recipe for Crystal White soap.

There is still a Shumate cemetery out east of Durham. There is a Shumate History in the 1961 *FLASHBACK* by Marian Carter Ledgerwood. I hope that I can write my husband's family side someday as we attended the reunion in Rich Creek, VA last year, where they dedicated a plaque to Daniel & Millie Callison Shumate. My only wish is that I had listened better to the older folks' talk. My typewriter is like me--both are rusty!

Mrs. George L. Shumate
79 Elmwood
Ponca City, OK 74601
(Dated 1/27/79)



If You're going around in Circles,
You May be Cutting too Many Corners.

A Wise Move,

Please Help!

THE CONFEDERATE CEMETERY of Fayetteville

The board of directors of the Washington County Historical Society passed a resolution January 15, 1991 supporting efforts to bring the Confederate Cemetery in Fayetteville under the auspices of the Arkansas Department of Parks and Tourism.

The Southern Memorial Association is the oldest and only remaining one of the many memorial organizations formed during the years immediately following the Civil War. It founded the cemetery in 1872 and has cared for it during the intervening years. The association has joined with Sons of Confederate Veterans Chapters seeking to bring the cemetery under the care and protection of the state.

The Society has forwarded the resolution to the director of Parks and Tourism and encourages members to support the proposal by writing their state senators and representatives and Governor Bill Clinton asking them to endorse efforts to bring this important site under the umbrella of the state park system.

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